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BANNER OF THE COVENANT.

1850.

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"For Christ's Crown and Covenant."

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Banner of the Covenant.

JUNE, 1850.

Theological Discussions.

THE CHURCH AN OBJECT OF LOVE TO BELIEVERS.

(From a Sermon by Rev. W. H. Goold, Edinburgh.)

Apart from sacred associations, Zion was a summit of no importance. That it is the symbolic name for the church of Christ, and that it was understood in this sense, even by the inspired authors of the Old Testament, are facts that cannot reasonably be questioned. If it be in Zion that God dwells, Ps. ix. 11—if it be there that the throne of the Son is erected, on which the Lord is to reign over his people, from henceforth even for ever, Ps. ii. 5, Micah iv. 7,—if Zion be the subject of gracious promises to be fulfilled in connexion with events that transpired after Christ had come, and when the doom of the literal Jerusalem was sealed and sure, Ps. lxix. 25–35,—if the Gospel was to proceed from Zion in times when the kingdom of Christ was being established throughout the world, Ps. cx. 2–3,—if Zion be the honoured place for the birth and breaking forth of spiritual children, Ps. lxxxvii.—if it is “the joy of the whole earth,” “an eternal excellency, the joy of many generations,” it is simply impossible this fulness of promise can hold true—this intensity of language can be met in the history of the literal Zion, over which the displeasure of God hath hung like a cloud for ages. What completes our proof, is the employment of these terms, Zion and Jerusalem, by the author of the Epistle to the Hebrews, “Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem,”—where the idea of the literal Jerusalem, soon to be razed to the dust by the ploughshare of Roman vengeance, is expressly precluded; and when we read of “Jerusalem descending out of heaven,” Rev. xxi. 10, and “the Jerusalem which is above,” Gal. iv. 26, there must be some spiritual reference—some forcible and clear analogy, in virtue of which Jerusalem, with its mountains round it, of old shadowed forth the church, engirdled with the rock and rampart of Divine and covenanted love. “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee; let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy.”

The same ardour of love to the church of Christ glows in the inspired writings of the apostles. When they talk of it, their language warms and swells into the animation of a hymn. It is “the church of God,”—“the church of God, which he purchased with his own blood,” Acts xx. 28; the body of Christ, Col. i. 24; the body of which Christ is

the head, Col. i. 18; the body to which Christ is head over all things, Eph. i. 22; the church which Christ loved, and for which he gave himself, Eph. v. 25, that he might present to himself a *glorious* church, ver. 27; the church by which "unto the principalities and powers in heavenly places, might be known the manifold wisdom of God," Eph. iii. 10; the church unto which none offence must be given, 1 Cor. x. 32, and which the Lord himself "cherisheth and nourisheth," Eph. v. 29, and which elsewhere, in the symbols of prophecy, is the Bride, the Lamb's wife. It would serve no purpose in our present train of thought, to enter on the discussion of the meaning to be attached to the word *church*, to discriminate between the sense in which it is visible and the sense in which it is invisible; to inquire whether between the church, as the whole body of the faithful, and the church as a society of believers in one locality, there exists an intermediate use of the term by which it is applied to several congregations under a common government. All we assume for the present discussion is, that some object, known by the appellation of the Church of God, exists in the economy of his grace; that it stands manifest and conspicuous in outward form and regular organization amongst us; that in adaptation to the social instincts of our nature, and for the accomplishment of high ends in Providence, it is something more and better than a simple assemblage of believers, who, when they part, are under no tie or bond that connects them in ecclesiastical fellowship—that the apostles felt bound to love this church, because Christ loved it, and to love it *as* Christ loved it; and in saying this, we can give no higher view of the duty we owe to it. It is a pregnant inference from all these considerations,—the drift of what we would now expound and enforce, that we too must love the church of God, and that we must love our own denomination, so far, and only so far, as it approximates to the ideal of faith. There was but one church in the days of the apostles, and we have seen how they loved it—how they spoke of it—how they wrote regarding it. According to the measure of their affection, we must love our own denomination, so far as it resembles the church of which we find the pattern in Scripture—loving it not as *our own* church, in a spirit of narrow sectarianism, but as the church of Christ, and in the spirit of Christ himself. Our present theme, you may therefore gather, is the value and abuse of denominational attachment.

The principle now unfolded—that the religious body with which we are connected, is to us immediately, though not exclusively, in the place of that visible fellowship in which apostles laboured, and for which they were not unwilling to die—is the best preservative, on the one hand, from the evils of sectarian partisanship; and, on the other, from an evil not less mischievous—inadequate views of the importance of the church as the expedient of Divine wisdom, and the institute of Divine authority; and by consequence, coldness of love, and lack of zeal for the cause of Christ as embodied in his church. Nor need we, in present circumstances, exclude from the range of our illustrations, facts with which you, Fathers and Brethren, may be expected to be familiar. It is, indeed, a truth sustained by copious illustrations, that enlightened zeal for the welfare of our own community is not incompatible with the purest liberality, with the highest grasp of thought, with the deepest mastery of the great principles of the faith. In the essential tendency of the feeling, it should not be so, for the church is the visible instru-

mentality by which we would shed around us the blessings of the Gospel, not merely as the way of converting the soul that lies in sin, but of bringing others to the same height of privilege—the same extent of conviction in which we rejoice. The man whose domestic affections are strongest, is the man whose love for the welfare of his race covers the widest scale. Affection, developed and trained to intensity amid household ties and family loves, will not abate the strength of its blessed impulse, when transferred to a sphere of action more enlarged. And in the early history of the Church, no fact is more certain, and no fact more instructive, than that the saints of God, most distinguished for their grasp of truth, the depth and variety of their attainments in the knowledge of its highest principles, have been conspicuous, too, for the rare vigilance of their jealousy for the honour and interests of the Church of Christ in its outward form and order. Augustine, whose Tracts in reply to Pelagius constitute a vindication of the doctrines of grace, yet unsurpassed amongst us, and whose “Confessions” are a treasury of Christian experience, which one cannot read without astonishment and tears, wrote also “the city of God,” tracing the system of grace, in its outward development, from age to age. Luther, whose voice woke Europe to a career of freedom and inquiry, the issues of which must run parallel with all futurity, while he expounded the doctrine of justification by the merits of Christ, not only with the vigour of high intellect, but with the warmth of living faith, was so filled with a conviction of the necessity, and with zeal for the honour of the church, that the feeling even carried him to the sad excess of ascribing a mystic character to the outward elements of a covenant seal. Calvin, the contemporary of Luther, his comrade in the warfare of the Gospel, and so full of love to him, as to declare that though Luther should call him devil, he, in return, would call him nothing but an eminent servant of Christ; while he disputed keenly with the German Reformer as to the nature of the sacrament of the Lord’s Supper, shared with him fully in his sense of the importance due to the outward order of the church. Calvin wrote “the Institutes,”—a system of theology which, as yet, owns no superior, and no rival; and yet this wondrous mind, in which truth glassed itself with vivid transparency as in its own chosen mirror, elicited from Scripture the true principles of church order and polity, with a power and simplicity of evolution, as if, like Moses, he had beheld the pattern on the Mount. Nor should we exclude his only great antagonist in this very matter of ecclesiastical polity. Few treatises on justification, that cardinal doctrine of our faith, exceed, in merited celebrity, what Hooker has left us; and yet his Ecclesiastical Polity is perhaps the ablest pleading for his own church which that church, rich in gifted minds, has ever produced. We pass at once to Edwards—the prince of modern theologians—so concerned withal for the honour and purity of the church, that he would not yield to tamper with duty, though the entire forfeiture of his maintenance were the consequence of his intrepid zeal. And, finally, among the many saints whose names are on the roll of the martyrs, how large a proportion of them have suffered, not merely for abstract truth and doctrine, but directly for those rights and high immunities which are the spiritual boon and birth-right of the family of God! “If I forget thee, O Jerusalem, let my right hand forget her cunning.”

[For the Banner of the Covenant.]

PROTRACTED, REVIVAL MEETINGS, AND HUMAN INABILITY.

The declaration of the preacher-king—"The eye is not satisfied with seeing, nor the ear filled with hearing," still holds good. A few evenings ago I was passing along the streets of our city, which is now beginning to be somewhat renowned for protracted, revival meetings, as it is for commerce; and the accents of a distant speaker caught my ears, and instantly the desire for hearing was kindled, and with it the desire for seeing. These desires became so violent that they hurried me away in the direction of the speaker, and in a few minutes I was standing at the door of one of our large churches, but in this position I could not be satisfied; for, although the desire of hearing was fully gratified, yet the desire of seeing was so urgent that it constrained me to go into the church; "and, strange to tell," although both these desires were now fully gratified, I was very far from being happy, although in a church. The speaker was earnest, indeed, and manifested a great deal of zeal without knowledge. He was reminding the people of the vows which they made in the time of the pestilence, of the many determinations formed, that, if God would spare them till another time of revival, they would become Christians; but now, when the time of revival was almost ended, they were still unconverted. He then went on to tell them, "that God had done all for them which he could do in order that they might be converted, and that he could not convert them unless he would destroy their moral agency, unless he would take away the self-determining powers of their wills." I was shocked at hearing such blasphemy from a man calling himself a preacher of the gospel. It is true, that the calls to repent and turn to God and live, had been so many and loud, and the means of grace so abundant, that his hearers (if impenitent) were without excuse; but to make these providential calls to repentance and the means of grace an instrument whereby he might measure the power of Divine and Almighty grace, equals, if it does not surpass, the blasphemy of Hume, when he attempted to prove that the ultimate design of creation was the formation of a machine whereby man could measure the power of Almighty God, or that the only lesson to be learned from the mechanism of the universe is how to set a compass on his works.

I left the house in a short time, asking myself—When will men cease to pervert the gospel? When will they cease to "preach for doctrines the commandments of men?" As these revival meetings are exciting a great deal of attention in this city at present, the conversation frequently turns on the preaching; and on referring to the statements which I heard made in reference to moral agency and the will of man, I find that professors of religion in general are very ignorant of these great and important doctrines, and consider them to be too metaphysical for the plain Bible Christian. I believe that these doctrines have no metaphysical atmosphere around them in the Bible; they are surrounded with the very same divine light which surrounds the faithful saying and worthy of all acceptance: "For the Son of man is come to save that which was lost." Would men come to the Bible, free from all prepossessions, and with a child-like docility, anxious to hear what God the Lord says in his own Word, then the metaphy-

sical atmosphere which is thought to surround the doctrine of human inability and the will of man, would disappear.

The Bible teaches that utter and absolute inability is the condition of all unrenowned men, and that this inability does not lessen or destroy their accountableness. All men in a natural or unrenowned state are dead in sin. "And you hath he quickened who were dead in trespasses and sins." Eph. ii. 1. Has a dead man ability to perform any of the functions of life? Can he rise and walk, and mingle with the living? Can he take any part in the great and thrilling movements which are constantly agitating society? Can he behold any beauty in the fair creation of God? So, in like manner, the man who is spiritually dead can perform none of the functions of the children of God, who are raised from the grave of spiritual death in Jesus Christ; he cannot walk with God—mingle with his children; he can take no part in the great movements of the kingdom of the Redeemer; for he that gathereth not with him scattereth abroad, and he sees no beauty in holiness. Read again in 1 Cor. ii. 14: "But the natural man receiveth not the things of the Spirit: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Is there no inability taught in this text? If he have the ability, why cannot he see the things of God? If he have the eyes to see with, why is it that he cannot see? Is it because that there is no reality in the things of God? Again, Rom. viii. 7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be;" John vi. 44: "No man can come to me, except the Father who hath sent me draw him: and I will raise him up at the last day." It is superfluous to refer to more texts of Scripture, for inability cannot be taught in a clearer or more definite manner than in those already quoted.

But look at its connexion with the other doctrines of the gospel: John iii. 3—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." If total and absolute inability be not the condition of the whole human family, how is it that no man can see the kingdom of God excepting he be born again? How appropriate an emblem of the whole human family is Ezekiel's vision of the house of Israel! It is one vast valley of dry bones, without life or symptoms of life. In that condition men remain till the Spirit breathe upon them. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

It is clearly taught in Heb. xi. 6, that without faith it is impossible to please God. Can any man exercise faith without divine assistance? Certainly not: 1 Cor. xii. 3—"And that no man can say that Jesus is the Lord, but by the Holy Ghost;" and again in Matt. xvi. 17—"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Since, then, without faith it is impossible to please God, and no man can exercise this faith without divine assistance, utter and absolute inability is the condition of every man. The argumentation which could overturn this proposition, could overturn any proposition in Euclid.

Clearly, however, as this doctrine is taught in the Word of God,

strange difficulties have been raised concerning it, and men in their blinded reasonings have drawn blasphemous inferences from the plain teachings of Scripture; many of the friends of truth, in attempting to bring the teachings of the Bible to the level of the proud feelings of the unrenewed man, have encumbered this doctrine with strange, difficult, metaphysical speculations: e. g., to what purpose is the distinction, natural and moral inability? What idea have the friends of truth attached to natural inability? Does the Bible teach us any thing concerning those who are not in possession of the requisite physical powers to render them accountable beings? When Adam came from the creating hand of God, was he not in possession of the requisite faculties and physical powers to render him an accountable being? Did the fall destroy any of them? Certainly not: it depraved them all, but destroyed none of them,—for it would require the same almighty power to annihilate them as at first gave them existence. I do not wish to enter into a lengthened examination of the impropriety of this uncalled-for metaphysical distinction, for the Bible says nothing concerning those who are not moral agents and accountable beings. Before proving that utter and absolute inability does not destroy accountability, I would notice one very formidable objection which is brought against this doctrine of human inability, viz., it destroys will, or, in other words, free agency. Those who object to the doctrine of utter and absolute human inability, say that if this be the condition of all men in their unrenewed state, then they are not free agents. I would like to know what such men understand by free agency, for I cannot conceive of greater freedom in the entire range of intellectual being than in the power of following one's own inclination. And where is the most depraved and sunken wretch who crawls along our streets, who is not following his own inclination? But that very power renders him an absolutely helpless creature; for his inclination is to hate God, and he cannot but hate him. It requires the same almighty power which gave him being, to shed abroad the love of God in his heart; the same Spirit, which moved on the chaos of matter, and brought order out of confusion, must move on the chaos of the unrenewed heart, ere the love of God can be there. It might as well be said that a great and mighty river, rolling on to the ocean, would change its course and roll back to its origin, as that the inclination would change itself; so that free agency in no way interferes with utter and absolute inability.

The life of the unrenewed man is an uninterrupted course of wickedness, altogether devoid of good, and it is most unphilosophic to talk of free agency having any thing to do in changing such a state of things; it is more than unphilosophic, it is high treason against the throne of God; for it represents the creature as being able to do what he claims as his own work. It is said in Eph. i. 19, that the very same power is put forth on behalf of the saints at Ephesus as that manifested in the resurrection of Jesus Christ—"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Previous to the forthputting of this divine power, these saints were lying in the grave of spiritual death; they formed a portion of the great charnel-house of human nature, and where was

their will? Where is the will of a dead man? In 2 Cor. v. 17, it is said—"If any man be in Christ, he is a new creature." Who (with the exception of a few infidels) ever thought of a creature creating itself? Is it possible to set forth a greater philosophic absurdity than to say that the same thing is the maker and the made? Language cannot be made to express in a clearer, or more definite manner, the utter and absolute inability of the unrenewed man, than it is expressed in this text; for if any man be in Christ, he is a new creature. But if the unrenewed man be not a free agent, he is not an accountable being, he sustains no moral relation to God, and is reduced to the rank of irrational animate creation; therefore, I conclude that free agency and utter and absolute inability are not incompatible.

[To be concluded.]

OBSERVANCE OF THE SABBATH.

Report relative to the observance of the Sabbath, made to the House of Representatives of the Legislature of Pennsylvania, March, 1850, Mr. Meek, Chairman of the Committee.

The Committee to whom was referred the bill from the Senate, exempting the Seventh Day Baptists from the operation of the Sabbath laws of this Commonwealth, have instructed their Chairman to make the following report:

The memorialists ask that a law may be enacted to exempt them from the provisions of the first section of an act, entitled, "An Act for the prevention of vice and immorality," &c., passed 22d April, 1794, which section provides that "if any person shall do or perform any worldly employment or business whatsoever, on the Lord's day, commonly called Sunday, works of necessity and charity only excepted," &c., "every such person so offending, shall, for every such offence, forfeit and pay four dollars," &c.

In accordance with the prayer of your petitioners, the Senate has passed a bill, entitled, "A supplement to an act," &c., which provides that nothing contained in the first section of the act to which it is a supplement, so far as the same relates to the performance of worldly employment or business on the Lord's day, commonly called Sunday, shall be construed to extend to any person or persons who conscientiously observe the seventh day of the week as the Sabbath, and are guilty of no disturbance of the religious worship of others, &c.

This bill, thus brought before us, your Committee think, after the most mature reflection, should not receive the concurrence of the House.

The memorialists set forth, that they regard the seventh day of the week as the divinely appointed Sabbath, and cannot conscientiously regard as the Sabbath the first day of the week. They ask, or rather claim, exemption from the operation of the statute now in force, as a right secured to them by the great constitutional provision of this republic, securing to all its citizens liberty of conscience.

To this appeal no true republican can be insensible. We hold liberty of conscience to be one of our most valuable rights. Nor can we conceive of any thing more impolitic than for a government to array itself against the consciences of the governed. But it occurs to the Committee, that the plea of liberty of conscience may be urged for the enactment or repeal of laws inseparably connected with the public welfare. We ask, whether the very nature of government does not require that, in some contingencies, this liberty should be subject to restrictions?

Under the most liberal forms of government, it must be the condition of

some—often of a large minority—to submit to laws to which they are sincerely and strongly opposed, and which they could not conscientiously enact and support, if they were in power. But if no law can be enacted and enforced against which a minority may conscientiously protest, there can be no government. One class may object to one law, and another class to another law, until all great public interests are abandoned to utter insecurity.

We admit, that cases may happen in which the law objected to is not to be regarded as conflicting merely with the settled convictions of the objectors, as to what is most conducive to the welfare of the community, considered in a moral, or in a pecuniary point of view; but as directly contravening a clearly revealed law of God, and of placing them under the necessity of practically determining whether they will obey God, in violation of the laws of man, or those of man, in violation of the law of God. Hence the question arises, whether cases may not occur in which the interests of the whole community absolutely require legislation upon certain interests, in despite of the conscientious scruples of a part.

It may not be necessary to elaborate this point further than to say, that a very respectable and useful portion of the American community are so opposed to war, under any conditions, that they cannot, without a violation of their consciences, carry arms, or voluntarily bear any of the burdens of war. To either of these acts they prefer fines or imprisonment, or any penalty which government may impose. The law relieves them, with some other classes of citizens not entertaining the same scruples, from the necessity of carrying arms, but still requires them, against their consciences, to contribute that which has been, not inappropriately, denominated "*the sinews of war.*"

There are some in our own country, who believe that ours is not a Christian government, because it makes no public provision for the maintenance of religion. They hold that religion should be not only protected, but supported by the State; and because our government is delinquent in this respect, their consciences will not even allow them to vote at our elections, or in any way give implied sanction to our national Constitution. To such consciences, it must be admitted, our lawgivers can afford no relief. The case is one in which the parties must inevitably endure the inconvenience of having formed conscientious convictions which conflict with the conscience of the mass and the fundamental principles of our social organization.

The consciences of some American citizens have compelled them to go within the bounds of the slaveholding States, for the purpose of inducing and aiding the escape of slaves from their owners. But we think that the success of an application on their part for the exemption from the legal penalties incurred by conforming their conduct to their consciences in this respect, would be more than doubtful. The consciences of others require them to interfere with the execution of existing laws respecting the recovery of fugitive slaves. Any one acquainted with the history of this country, cannot be unapprized of the fact, that to conform entirely the laws of the land to the consciences of all its subjects at the present time, would require the dissolution of the union of these States.

Should the gold mines or placers of California attract to that country a party of Pagans from Asia, whose system of religion requires the offering of human beings in sacrifice, is it conceivable that an American legislator or jurist would so construe the declarations, that "all men have a natural and inalienable right to worship Almighty God according to the dictates of their consciences," and "that no human authority can, in any case whatever, control or interfere with the rights of conscience," as to make them extend their protection to the bloody rites of this horrid superstition?

The intention of these illustrations is not to attach odium to the memorialists, by placing them in comparison with heathens or those whom they may

deem fanatics, but merely to show that there may be instances in which the most liberal and equitable government must of necessity come into conflict with the religious convictions of some of its subjects.

Whether the learned jurists who constitute the highest judicial tribunal of the Commonwealth, and who are stigmatized in pamphlets circulated through the House by the memorialists, as "religious zealots," erred, when to the regret of the memorialists, they decided that the act of 1794 comes within the spirit and meaning of the foregoing constitutional provisions, will depend upon whether the rights and privileges of the community at large would or would not, by a contrary decision, be sacrificed for the benefit of a few.

Can the bill, devised by the memorialists and passed by the Senate, become a law with safety to the rights and interests of the public? Will not the injury done to the many be incalculably greater than the benefit resulting to the few?

The enforcement of the observance of the Sabbath, so far as abstinence from secular employments is concerned, by civil statute, is not the result of bigotry or superstition, but results from a profound conviction of its importance to the public welfare. The Sabbath is believed to be of immense value as an occasion of rest from bodily and mental toil, and as furnishing opportunity for religious reading—for private, and for social and public worship, and for the training of children. It is the only opportunity which many labouring men have of being with their families, and instructing, and otherwise influencing those for whose character and conduct the providence of God and the law of the land hold them responsible. It is the time set apart specially for the cultivation of the moral dispositions—the heart of the community, which is believed to be not less important than the cultivation of its intellect.

To secure these advantages, some one day must be agreed upon by the whole community. It is not meant that the selection of the day is left to human expediency, but as different opinions are entertained respecting the day divinely consecrated, this question must be settled for practical purposes. The multiplication of weekly Sabbaths, it is believed, would, to a great extent, if not wholly, defeat the design of the institution.

The memorialists claim that the seventh day of the week is the day indicated by divine authority. It is not necessary to discuss here the grounds of this belief. We presume that the arguments which they have presented to the Legislature upon the point in their tracts and pamphlets, are not designed to make converts, but merely to show that this peculiarity of the faith is not to be attributed to capriciousness, or obstinacy, or incorrigible ignorance, but can be recommended by at least plausible reasoning. It is sufficient for us that the first day of the week is generally believed to be the true Sabbath. It is the Sabbath of the United States of America. It is the Sabbath of Christendom.

The pursuance of secular business on the Lord's Day, is believed by the Committee to inflict great social injustice. Suppose it to be done by farmers or others of this persuasion, the effect may be that they will gain real or apparent advantages in the market, and others will be compelled, or will think themselves compelled, to pursue the same course in order to a successful competition. The injury will be greatly augmented, when the principal in business has many hands in his employ. They are denied the periodical rest to which they are entitled; or if for the convenience of business another day is substituted for the Lord's Day, it cannot supply the religious privileges called for by their moral and spiritual wants. To secure these privileges, as well as to preserve untainted their consciences, American citizens have been obliged, under circumstances of great hardship, to turn away from employments, for which they were specially fitted by their talents and education. It is believed that the Sabbath desecration, which is allowed by the laws of this State, re-

gulating her public works, compels thousands of her best men to relinquish their birth-right or the employment upon which they depend for subsistence. Hence the necessity of civil legislation respecting the Sabbath. It is necessary to protect the community, the labouring portion especially, in the possession and enjoyment of invaluable rights and privileges, civil and religious, which have descended to them from the Author of their being, and also from the founders of the Republic and of the Commonwealth.

The memorialists object that the laws of which they complain are unconstitutional, because of the nature of an ecclesiastical law, as it assumes to decide what is divine law, and to enforce it as such.

The Committee have no hesitancy in conceding or affirming that it is not the province of the Legislature to ascertain what are the laws of God, or to re-enact and enforce them by civil penalties when ascertained by others. Nor is this even chargeable upon those by whom the obnoxious Sabbath laws were ordained. The true ground of civil legislation is the agreement or disagreement of measures with the order and interest of society. That legislation proceeding upon this ground should result in a coincidence between divine and human laws, is neither strange nor alarming. It is inevitable. Nor can it be supposed that Christian lawgivers will be wholly uninfluenced by the consideration that the modes of action upon which they are required to deliberate, are enjoined or prohibited by the law of God. But it is one thing to make a pre-existent divine law the ground of civil legislation, and another thing to make the fact that God has ordained or prohibited an act, the source, or one of the sources, of our convictions in reference to its social tendencies. And if to prohibit acts which the divine law has prohibited, be necessarily to pass ecclesiastical laws, and consequently to violate the Constitution of the State and of the United States, then constitutions are violated by the laws prohibiting murder, theft and polygamy.

The memorialists do not appear to the Committee to be entirely consistent with themselves. They object to Sabbath laws as unconstitutional, because examples of legislating upon religious subjects, and because they determine "when a man shall work and when he shall rest," and yet they profess to approve of "a simple enactment prohibiting all unnecessary labour on Sunday, except in the case of those who keep the seventh day as the Sabbath;" so that they have no objections to ecclesiastical laws providing that their preferences are consulted by said laws.

The authors of our Sabbath laws are not chargeable with having determined that the first day of the week is the Sabbath, and thus settled by legislative authority a theological question. This point was settled anterior to any legislation upon the subject. They merely ordained that the people should be protected in the enjoyment of the privileges with which the Sabbath is fraught, assuming the theological question to be settled by the only competent authority—the religious convictions of the people.

The Committee would respectfully suggest that the recognition of some day as the Sabbath by the public authorities is of absolute necessity, as otherwise the public conscience might be broken down, and millions of American citizens virtually deprived of the rights of suffrage, by the appointment of public elections to be held in Sabbatic time. Nor can the public recognition of the first day of the week as the Sabbath be regarded as a sectarian measure, inasmuch as there are few articles of belief more Catholic among American Christians, and citizens generally, than that by which this day is consecrated.

The Committee sympathize with the memorialists in their difficulties, and would gladly concur in some feasible plan of relief, but they are not convinced of the expediency of the bill offered for their concurrence. It appears to involve the principle that Sabbath days may be multiplied in the eye of the law, and that each and all of them may be legally subject to such violence as

may frustrate their designs. It appears to us to be a virtual nullification of our Sabbath laws. We fear that in passing it through sympathy with the few, we should be doing injustice to the multitude. Besides, the law proposed to be superseded does no violation to the consciences of the memorialists. It does not require them to desecrate their Sabbath, but merely to pay some respect to the consciences and rights of the great body of the American citizens. Nor can we overlook the fact, that we are asked to protect them from the penal consequences of violating a law by making them exceptions to its obligations.

Your Committee, therefore, report the bill referred to them, with a negative recommendation.

The Committee offer the following resolution:

Resolved, That hereafter the whole amount of the several forfeitures in money accruing and becoming due, under the provisions of the act of 22d April, 1794, entitled "An Act for the prevention of vice and immorality, and of unlawful gaming, and to restrain disorderly sports and dissipation," shall be paid to the overseers of the poor of the city, borough or township, wherein the offence shall be committed, for the use of the poor thereof; and that so much of the twelfth section of said act as gives one moiety of said forfeitures to the person or persons prosecuting for the same, is hereby repealed: *Provided*, That all other provisions of the said act shall remain in full force and effect.

Practical Essays.

[From the Home and Foreign Record.]

OBSTACLES TO CHURCH-GOING.

Christians are "not to forget the assembling of themselves together." All church members, not prevented by some insurmountable providence, should make it a part of their religion to attend faithfully both the public and private meetings of the church to which they belong. As many are not found in their places at these assemblies of the saints, it is clear that there are some obstacles in the way of performing this important duty.

Amongst these obstacles is—

1. Indolence. Religious duties require effort in order to their performance. It is often much more congenial to indulge a love of ease than to make the effort to go regularly to all the public services and all the social meetings. You return from your business perhaps wearied, and it would be quite pleasant to spend the evening lounging over a newspaper, or in conversation; or the weather is unpropitious; hence your place with that of many others is left vacant, and the minister spends his time and labour among the empty benches.

2. Unconverted connexions and friends sometimes exert an unfavourable influence on church-going. However congenial those we love may be on other subjects, there is often a wide difference as to religious matters. An unconverted husband or wife may have no taste especially for social meetings, and will not go with you to attend them. They see no necessity in so many meetings; they prefer having your company at home; and instead of resisting their appeals to you to neglect your duty, and endeavouring to take them with you to the means of grace which might be blessed to their salvation, you are overcome, and tarry at home, and at last perhaps dwindle down to the wretched measure of but one visit a week to the house of God, and that on the morning of the Sabbath.

3. A sense of mortification and false delicacy on account of misfortunes, is also an obstacle to church-going. Wounded pride often accompanies worldly reverses. Those who have been the subjects of such changes, not wishing to expose themselves before the gaze of their former friends, seek retirement, and sometimes will not go even to the house of God. It is said

there are some sections of the Church, in which public sentiment has decided that it is not *genteel* nor respectful to the departed, for those who have lost friends to be seen in their places at church, for months perhaps after they have become mourners. Instead of having a greater relish for God's house, and seeking there, more earnestly than ever, that grace which alone can sanctify sorrow and sustain the soul under it, their places are vacant at the social meetings in the week, and in the sanctuary on the Sabbath. This hinderance to church-going is heathenish; it is wicked.

4. Others stay away from many of the meetings of their fellow Christians, because it has never entered into their account to make attendance on such meetings a part of their religious duties. They have no objection to others going; think it well enough to keep up such meetings, and that the elders and some of the more active members should sustain them; but as for them, they had thought, being at church once, or at most twice on the Sabbath, was as much as could reasonably be expected of most professors of religion, and they had never laid out their accounts for doing more. Hence, although there are social meetings, such professors are not found at them; they stay at home.

5. But the most common and the saddest obstacle among professing Christians to church-going, is the want of spiritual-mindedness. The piety of many is at a low ebb; they have but feeble hungerings and thirstings after righteousness; but few pantings after God; and hence really lack the heart for these hallowed scenes where God is wont to meet with his waiting people. Had you more of the spirit of fervent piety, would your place, then, be vacant at the prayer-meeting or in the house of God?

Reader, forget not, for these or any other reasons, the assembling with the saints at all the services of the church you belong to, as the manner of some is.

ONE WHO HAS SUFFERED.

THE GOOD OLD CUSTOM OF FAMILY READING.

In other, and in some respects perhaps better days, few Presbyterian families could have been found where some portion of the Sabbath was not devoted to instructive and devotional religious reading. In the afternoon or evening the family all assembled, and one of the parents or children read aloud a sermon or a chapter or two from some favourite book. Davies, Jay, Leigh Richmond, Burder, Matthew Henry, Flavel, Boston, and others have, in these secluded sanctuaries, preached to not a few auditors.

We know not how others may have been affected by these fire-side preachings, but, for ourselves, we confess to no stronger impressions from any source, than have been made by this unpretending agency. To our dying day, and long after the dying day, we expect to remember those Sabbath evenings and that little circle, some of whose members have since joined the church above. No sermon heard in the house of God at that period has left so distinct or strong an impression as the readings at our own fire-side from the lips of a beloved and honoured parent, or a dear sister or brother. The fervid strains of Samuel Davies, and the sweet and touching scenes painted by Leigh Richmond's pencil, are interwoven with our earliest religious impressions.

Often are we constrained to ask ourselves, why is there now so little of this delightful mode of family instruction? Do parents care less for the proper improvement of the Sabbath, and the right moral culture of their children now than in former years? Are they so much convinced of the superiority of public services, that the entire Sabbath must be thus occupied? or are they so dependent on excitement and so fond of novelty that they have no taste for quiet home services, and must roam here and there in pursuit of the more exciting public assemblies? We strongly suspect the latter cause has much to do with the evil. The entire Sabbath is so occupied with public

duties, that little or no time is left for those of a more private nature. For ourselves, we do not hesitate to express the opinion, that the Sabbath-school duties, with three services afterwards, occupy more of the Sabbath than is profitable or perhaps proper for most Christians. Certain we are, that if such employments leave little or no time for private personal and family religion, there is a great wrong involved. Reader, will you look at this important subject? It may have much to do with your own spiritual and eternal welfare, and with that of your children. Set apart some portion of every Lord's day, for gathering around you your family, and from the Bible and pious works, reading such instructions as will turn your house into a little sanctuary.

WORN-OUT MINISTERS.—DR. MAGRAW'S OLD HORSE.

When a boy, at the school of the late Rev. Dr. James Magraw, of West Nottingham, Maryland, among the first things that I noticed, was an old black horse, that had the liberty of the farm. He was always taken care of, and never did any work. We wondered to see this, and on inquiry, learned that he had been a faithful servant in his early life, and now being old, the Doctor would not allow him to be used, but required that he should be taken care of, as well as any of those that were in service.

It is a very common thing for men to try to work off an old horse when he begins to get stiff in the knees, or loses his vigour and sprightliness. While he is ready for active service, and cannot well be dispensed with, he can find stable and provender, and will even bring his hire; but when he requires care and rest, he becomes a weight and incumbrance, and managing men fall upon some plan to get rid of him. They will sell him at a low price. Rather than not secure the chance of disposing of him, they will even charitably give him away.

Since the subject of providing for *disabled and worn-out and infirm ministers* has been in agitation, I have thought of the old black horse. And when I read of so many congregations putting off their old ministers, and endeavouring to fill their places with vigorous, sprightly, and energetic young men, I cannot help thinking of the management of those who always try to have young horses.

A young horse, as a general thing, is in demand, but oft-times it requires a good deal of patience and training to be able to trust him, or to get service out of him. As a general thing, a prudent man would choose for present use a well-broke, faithful, true horse, that has been accustomed to labour. If not so sprightly, he is much more sure, and if not so vigorous, he is true, and faithful, and constant, and does his work patiently and well.

A young preacher may electrify his audience, and even carry them away with the freshness, and fervour, and vigour, of his address; but an old man, an experienced man, will be able to minister sound, solid, reasonable, profitable instruction, the good wholesome food which nourishes, and strengthens, and builds up Christians. There is confidence in what he imparts, the result of his long study and practical observation, which gives him an experience that is invaluable, and especially in cases of difficulty.

A physician, whose opportunities and abilities have given him the chance of learning the character of diseases, and the remedies applicable, instead of being lightly esteemed, or cast off from his age, is relied upon for his experience, and called upon for his judgment. Who would select a physician for his body because of his youth?

A strange anomaly in our day seems to have taken place in respect to men who are God's servants. It is almost enough to secure, without a hearing, the rejection of a man as a candidate for one of our churches, that he has passed *forty*. A few years since, we suggested to an old man, an elder in a congregation that had for some time been vacant, a minister who stood high

in the church, who was not more than forty-five, as a candidate. Said the old man, *he is too old*. The elder was over seventy, the preacher about forty-five. The elder, though a liquor merchant, considered himself qualified at seventy-five—but a faithful minister, too old at forty-five.

It really seems as if it would be an evil, after a while, for any of God's ministers to live long in the world, or to be long engaged in his service; as if knowledge and experience were not needed for the people. When we look at those men that have lived past middle life, or who have served God and the church till gray hairs are upon them, and find that their service is not needed—that there is not only an unwillingness to hear them, but that it is considered oppressive to be under any obligation to provide food or shelter for them, we involuntarily return to the Doctor's *old black horse*.

The fact is, this subject must claim more of the attention of our churches. We must cherish respect and love for those men who have laboured and borne with patience the heat and burden in God's service—and we must provide for their comfort in their old age—or God may give us up to the instructions of the young, and take the aged and experienced to himself.—*Presbyterian*.
M. Y.

ROVING OF CHURCH-MEMBERS.

We have often been surprised, and sometimes pained, at the conduct of some members of the church with respect to attendance upon the public exercises of the particular congregation to which they belong. They seem to act upon the principle, that they are under no more obligation to attend upon them, than they are to attend upon the exercises of another congregation. Hence, although their own church may be open, and the pulpit occupied even by their own pastor, they hesitate not to leave it and go elsewhere, under the plausible excuse that they wish to hear some stranger of note preach, or to witness the doings of others on particular occasions. Now, all such conduct is in the highest degree wrong, and exerts an influence that is very prejudicial to the interests of vital piety. Every member of the Church is solemnly bound, and should make it a point, to attend upon the religious exercises of his own particular congregation whenever in his power, and on no occasion should he allow himself to be absent for the purpose of attending religious exercises elsewhere. A course of conduct, the opposite of that which this obligation requires, is highly improper on the following grounds:

1. It exerts a very bad influence upon the individual himself who indulges in it. It tends to unsettle his religious habits. It begets in him a fondness for novelty, which soon disqualifies him for relishing the religious exercises of one particular place and under the direction of the same individual for any length of time. If persevered in, he will eventually be found roaming from place to place, without being able to meet with any thing that will gratify his morbid taste. The state of mind incident upon such a course, cannot but be baneful in its influence upon personal piety, and must compel it to drag out a sickly existence, if it continue to exist at all.

2. It sets a bad and dangerous example. Other members of the congregation are liable to catch the infection from them, and to form the same unsettled habits, and experience the same injurious consequences. And should cases of this kind become numerous, it is easy to be seen that they must prove ruinous to the congregation also in which they occur. The baneful influence of such an example does not, however, confine itself to the members of the church. It reaches even to those who are without the fold of Christ. Influenced by the example of unstable professors of religion, they form irregular habits with regard to attending upon the services of the church; and if they attend upon them at all, they are ever wandering from place to place in search

of something new. The state of mind which is thus superinduced cannot but throw great obstacles in the way of their conversion and salvation.

3. It is highly disrespectful to the pastor of the particular congregation to which they belong, and greatly interferes with his usefulness. It is an implied reflection upon his ministerial efforts, and a direct undervaluation of his services. Those who are guilty of it, virtually say by their conduct, that they prize the pulpit labours of others higher than those of their pastor. When it is observed also by the latter, and observe it he must, it cannot fail to wound his feelings, and greatly discourage him in his work. Those, moreover, who have called him to labour particularly for their spiritual interests, by such conduct, in a great measure, defeat the very object of his ministry, so far as they themselves are concerned. By thus withdrawing themselves from his ministrations, they render it difficult for him to reach their particular cases, inasmuch as, at the very time he may have prepared something with a special reference to their spiritual necessities, they may not be in their places, but professedly seeking spiritual nourishment elsewhere. And should these instances of roving multiply, the pastor's labours must necessarily become, in a great measure, devoid of system or point.

The position assumed in the above remarks cannot be attributed to sectarianism, as it applies and is intended to refer equally to members of all religious denominations without distinction. The evil is the same as to its nature, whatever be the denomination amongst whose members it exists.—*German Reformed Messenger*.

SIR MATTHEW HALE'S RULES.

"Morning. 1. To lift up my heart to God in thankfulness for renewing my life. 2. To renew my covenant with God in Christ—by renewed acts of faith, receiving Christ, and rejoicing in the height of that relation. Resolution of being one of his people, doing him allegiance. 3. Adoration and prayer. 4. Setting a watch over my own infirmities and passions, over the snares laid in our way.

"Day Employment. 1. There must be an employment. Two kinds: first our ordinary calling, to serve God in it. It is a service to Christ, though never so mean. Col. i. 3. Here, faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear. 2. Our spiritual employments. Mingle somewhat of God's immediate service in this day.

"Refreshments. 1. Meat and drink, moderation, seasoned somewhat of God. 2. Recreation—first, not our business; second, suitable. No games, if given to covetousness or passion.

"If alone. 1. Beware of wandering, vain, lustful thoughts; fly from thyself, rather than entertain these. 2. Let thy solitary thoughts be profitable; view the evidences of thy salvation, the state of thy soul, the coming of Christ, thy own mortality; it will make thee humble and watchful.

"Company. Do good to them. Use God's name reverently. Beware of leaving an ill impression or ill example. Receive good from them, if more knowing.

"Evening. Cast up the accounts of the day—if aught amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee."

LEISURE HOURS.—It was a beautiful observation of the late William Hazlitt, that "there is room enough in human life to crowd almost every art and science in it. If we pass 'no day without a line'—visit no place without the company of a book—we may with ease fill libraries or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have."

CONDENSED TRUTH.—Mr. John B. Gough recently made this forcible declaration, that “Every moderate drinker *could* abandon the intoxicating cup, if he *would*—every inebriate *would*, if he *could*!”

Poetry.

MUSIC FOR MOURNERS.

MESSRS. EDITORS.—A bereaved family circle, on the morning of the funeral day, were kindly favoured, by a friend, with a copy of the delightful hymn:

“To his own funeral came
One glowing from the skies,” &c.

It so met their feelings on that day of grief, and so aided their thoughts of the dear departed Christian afterwards, that they requested Mr. Thomas Hastings, of your city, to set to it appropriate music. His answer was given in the sacred quartette, “A Saint at his own Funeral.” In the belief that it will be welcomed in many a circle of mourners, as a valuable addition to the stock of sacred songs for the piano-forte, it has been published by Mr. Oliver Ditson, 115 Washington street, Boston; and, it is hoped, will find its way to the music stores of New York, and into the families of the afflicted there and elsewhere.

The conception of the author of the hymn, on the blessedness of the Christian released from the sorrows and sins of this life, and happy in the bliss and holiness of heaven, is a beautiful one. Mr. Hastings has fully equalled it, in his conception of the music he has composed for the poetry.

The bereaved of Christian friends are every where, and they need every consolatory appliance which can be afforded, from sources both divine and human. Music, in union with sacred poetry, can most sweetly come over the soul of the mourner, while he stands by the coffin or the grave-side, or weeps in the desolate home. This will be felt by all who can appreciate the merits of the piece above mentioned.

The following are the words of the hymn:

To his own funeral came
One glowing from the skies,
And heard them call his name,
And saw their streaming eyes;

Their life to weep away,
Their hanging o'er his clay,
Fills him with sad surprise.

They kiss the pallid brow,
Where grace once sat enthroned;
Their heads like willows bow
O'er clay his spirit owned;

That body wrought him wo,
And made his grief o'erflow;
Why should it be bemoaned?

He would have hushed their sighs,
And dried up every tear;
But Heaven the wish denies,
They bear away the bier;
The melancholy band
Beside the grave now stand,
Lamenting one so dear.

O! how his spirit burned,
To see them mourn the dross
So gladly he had spurned—
Eternal gain that loss.

That clay his soul had stained,
Sin e'er in it had reigned
Had he not found the Cross.

He speeds his way above,
And they return to weep:
He shouts redeeming love,
They mourn in silence deep.

O! could they hear him praise
Amid heaven's circling blaze,
Their hearts with joy would leap.

But so it is, below,
Where faith with feeble sight,
Discerns through storms of wo,
Immortal glories bright.

So dim the scenes appear,
We still would linger here—
Avoiding heaven's delight.

New York Observer.

Miscellaneous.

ADDRESS ACCOMPANYING THE PRESENTATION OF A GOLD WATCH AND CHAIN, TO THE REV. THEODORUS W. J. WYLIE, JUNIOR PASTOR OF THE FIRST REFORMED PRESBYTERIAN CHURCH IN PHILADELPHIA, BY THE YOUNG MEN OF HIS CONGREGATION, JANUARY 1ST, 1850.

Beloved Pastor,—On this day of general happiness, the common birth-day of our race, “the nativity,” as it has been called, “of our common Adam,” when childhood and youth, maturity and age, have assembled in the sanctuary to enjoy a few hours of pleasant intercourse, and, in a manner becoming Christians, welcome the New-born Year, the young men of the congregation desire through me to address a few words to you, their young Pastor. Favour me, therefore, with your attention while presenting to your notice a few topics of common interest, selected as the grounds on which we offer you our sincere congratulations.

We congratulate you, this New-Year’s Day, on the spared life, and prolonged bodily and mental vigour of your venerable Father, our Senior Pastor. Believing that you value no earthly blessing more highly than this, and participating with you in love and veneration of him, we present this as the first ground of congratulation. The death, during the past year, of an aged minister of our church, long the intimate friend of your father, while it forcibly admonishes all of us that we cannot reasonably expect him to be continued many years more among us, excites in our bosoms lively emotions of gratitude for the divine goodness in still prolonging his valuable life. Bearing upon his venerable head the snows of nearly fourscore winters, the oldest minister, and the oldest man among the ministers of our church, he appears in our midst almost the sole survivor of the men of a by-gone generation. The narrative of his life is, in a great measure, the history of our church in the United States. During the half century of his ministry, and the more than forty years of his Theological Professorship, his influence upon our church has been more distinct and powerful than that of any other of her ministers, of whom there are, we believe, but two or three that have not mediately or immediately been indebted to him for their Theological education.

In the convulsion which some twenty years ago agitated and ultimately divided our church into two separate bodies, we are not detracting from the merit of those who so ably coöperated with him, and sustained him, when we say that his was the master-mind which rent and scattered to the winds the bands that had for so many years cramped her energies and restricted her usefulness, delivering her, we trust, for ever, from the fanaticism which would impose upon American, the peculiarities of Trans-atlantic Christianity, and which would brand the admirable Constitution of the United States, the best with all its imperfections and faults ever devised by human sagacity, with the stigma worthily attached to the Government of Great Britain.

If our church can now in any degree fraternize with other Evangelical denominations: if her ministers and members can now participate with their fellow-Christian in those efforts of common Christianity, which are sending the Tract, the Bible, the Colporteur, and the Evangelist, to the destitute at home, and the Missionary to the benighted in Heathen lands: if our ministers can now appear on the public platform, and join

with others in advocating any of the great reforms which constitute the glory of our age: if, as a Testimony-bearing church, we now testify more loudly and frequently against sin in its obvious, palpable developments, than against the abstractions of error; more against great ecclesiastical and political evils, than against mere imperfections in the constitutions of churches and States; more against gross heresies, utterly subversive of the Christian faith, than against minor errors entertained by other Christian denominations: if we have Sabbath-schools at home, and Missionaries abroad, we must attribute these improvements, under Providence, to him who has so zealously and successfully laboured, while sternly maintaining the testimony, to liberalize the opinions and practices of the Reformed Presbyterian body.

The little Society, once easily accommodated in a small chamber, has, under his pastoral care, become this great congregation of six hundred communicants, while the four congregations in our ecclesiastical connexion, which in this city refer their origin to us as the parent stock, must number at least four hundred adult members. Such an increase must be regarded as an evidence that the Divine Blessing has attended his labours, especially when we take into view the uncompromising sternness of our Standards, and the peculiarity of some of our tenets and usages.

Distinguished among the scholars of the land, his wide-spread name has given an honourable reputation to our denomination in quarters where otherwise its very existence might have been unknown.

Occupying the first rank as an instructor of youth, he has largely contributed to the diffusion of useful knowledge, and polite literature. Of the numbers upon whom his bounty has conferred the advantages and enjoyments resulting from a liberal education, none has more abundant reasons for regarding him with love and reverence than he who now addresses you.

As a Christian Philanthropist, his whole life beautifully adorned with deeds of genuine benevolence, has recommended Christianity to all within the circle of his influence.

An honour to the land of his birth, and an ornament to that of his adoption, when you look around, this day, and see how many are ready to arise and call him blessed, well may your heart swell with exultation and gratitude that Heaven gave and has spared you such a father.

Yet many a day may a beneficent Providence spare him to you, to us, to the church, and to society! Yet many a day may his venerable form be seen moving along these aisles, and ascending these stairs! Yet many a day may his hoary head appear in yonder sacred desk, that, as a herald of the cross, he may proclaim to sinners salvation through Jesus Christ! And, when it is the will of God that, full of years and honours, he shall pass from his labours on earth to his rest in heaven may he,

"Sustained and soothed
By an unfaltering trust, approach his grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

As a minister in the Reformed Presbyterian Church, we congratulate you on its flourishing condition and bright prospects. It is an undeniable and lamentable fact that hitherto our church in this country has failed to discharge her full mission; and that while her pulpits have, we believe, in no instance been desecrated by the promulgation of false

doctrines, or the advocacy of immoral practices, she has stood, not perhaps, so much from pride as from poverty, aloof from kindred communities, and, choosing to act alone, has been less efficient than she would have been, if, combining with others her efforts in the good cause, she had contributed to swell the broad stream of Christian influence, destined to bear on its bosom the blessings of True Religion to the remotest nations of the earth. To the ultimate triumph of Christianity over vice, infidelity, and Paganism, it is by no means necessary that sects should cease to exist, and that Christians of every name should be amalgamated into one heterogeneous, discordant mass; but it is necessary that the efforts of all the true friends of the Redeemer should be so concentrated as to bear with undivided and resistless strength against the common enemy. Our church has for some time taken this comprehensive view of her duty, and, while, like a provident and faithful householder, she has endeavoured to supply her own family with provision, and maintain her authority and discipline at home, she has also contributed liberally of her resources, for the public good. Uniting in common effort with the Christian world, she has been increasing her respectability, by bringing into public view the worth of her ministers, and the excellence of her principles; and while increasing her respectability, she has been greatly augmenting her strength. For years she seemed neither to advance nor to recede. Of late she has become progressive. As yet, only in her infancy, she is growing rapidly. May not her children cherish the fond hope that, ere long, in numbers, strength, and expansive usefulness, she will rival her sisters in the great Christian community! May they not with confidence look forward to the period, when, having reached her maturity, she shall be joined in the noble stand against Slavery, which she assumed from the first, and still maintains, by Christians of every name! When Slavery, unprotected by the skirts of the Christian mantle, discountenanced, condemned, and rebuked, by the whole Christian world, shall either cease to exist, or exist under the Ban of the Universal Church!

May He who came "to proclaim liberty to the captives," hasten the emancipation of the slave, the universal diffusion of the light of truth, and the peaceful glories of his reign!

As assistant professor in the Theological Seminary of the Reformed Presbyterian church, we congratulate you on your highly honourable position. The church has not despised your youth, but has manifested, by this appointment, her just appreciation of hereditary worth and talent. In the number of students waiting upon your instructions, you have evidence that the appointment has received general approbation, and in their piety and talents you find incentives and encouragement to labour strenuously to acquire and communicate the highest knowledge.

Your station is one of commanding influence. If the pastor of a congregation has, in that capacity, an opportunity to sway the minds of hundreds, the professor in a Theological Seminary has an avenue opened for him by which he can have access to the minds and hearts, and, as far as human agency extends, decide the destinies of thousands. "Show me," says an eminent living writer, "what one or two great men, in the solitude of their chambers, are thinking, in this age, and I will show you what will be the theme of the orator, the vision of the poet, the staple of the hustings, the declamation of the press, and the guide of the statesman, in the next." If this is true of the solitary student, it ap-

plies with tenfold propriety to him, who, instead of scattering the results of his profound meditation, like the Sibyl's leaves to be borne by the winds wherever they list, sends them forth on winged words into the ears of others, who, like himself, are ardent votaries of truth, and seeking for it as for hidden treasures. And if such in general is the influence of the student, who seeks as zealously to impart as he labours to acquire knowledge, and strives to keep the light in his own mind bright and pure, that it may shine into the minds of others, how immense, how inestimably great must be the influence of the student of the mysteries of God, who, imbued with learning and endowed with genius, both sanctified because devoted to the cause of Christ, comes forth from the inner chambers of solitary meditation and prayer, his mind irradiated like the face of Moses when he descended from the mount of God, that he may pour forth "thoughts that breathe," in "words that burn," into the attentive ears of those who are preparing to proclaim to the world the great truths of the gospel!

If the gospel of the Son of God is indeed the greatest and best of all Heaven's gifts: if the mission of the Saviour is indeed to result in "glory to God in the highest," and to produce on "earth, peace, good will toward men:" if Christianity is destined to convert this barren waste into the garden of the Lord, to banish vice, immorality, war, injustice, and oppression from the earth, and make the vault of Heaven ring through eternal ages with the exulting shouts of redeemed sinners: then is, in very truth, the minister of the gospel the appointed medium for the communication to our ruined race of Heaven's choicest blessings; and then is, in very truth, the position which you occupy, as a teacher of students of theology, as exalted and honourable as it is awfully responsible.

May your labours be approved and blessed by the Great Teacher! May the school of the prophets under your care be eminently distinguished for learning, genius, and piety! And when the students, having completed their course in the seminary, shall be authorized to preach in the public congregation, may they go forth into the world the living exponents of genuine Christianity, illustrating its power and adorning its doctrines by their lives, while they most effectually reward and honour their instructors by being the benefactors of their kind, and shining as the lights of the church and the world!

As the colleague of your father in the pastoral charge of this congregation, we congratulate you on its prosperity. The great accessions to its numbers during the six years that you have sustained this relation, must, in a great measure, be attributed, under Providence, to your indefatigable exertions. Of late, at every communion season, multitudes have been added to our list of communicants, sufficient of themselves to form respectable congregations. You have reason to rejoice that your labours have been so blessed, and that the "pleasure of the Lord" has so prospered in your hand. If coming years witness a corresponding increase, the dimensions of our house of prayer will soon be too small to contain the crowds of worshippers, and the Sabbath-day too short for our sacramental services.

The prosperity of the Sabbath school, for the welfare of which you have ever manifested such deep solicitude, must fill your heart with joy and gratitude to God. The unwearied exertions of its superintendent and his coadjutors, have been crowned with rich and abundant success:

while so remarkably has it experienced the Divine goodness that, during the past year, not a single instance of mortality has occurred among its teachers or pupils. The present number and character of its pupils, the number, competency, and diligence of its instructors, may inspire you with confidence in the permanence of its utility and prosperity, and with hope that it will continue to send forth an influence that will tell for good upon the church, and the world, in time, and through eternity.

The financial condition of the congregation is favourable beyond all precedent. But to this matter we can only make this passing allusion, for it would be ungenerous towards the board of trustees to deprive them of the pleasure of announcing for themselves, at the proper time, the results of their own efficiency, and of the liberality of the congregation.

In a word, the congregation is harmonious, united, and happy, apparently animated with the right spirit, and in many respects a model of activity and energy.

Disease and death have not been, during the past year, unusually prevalent among its members. The pestilence passed gently over them. The elders of Israel, though some of them far advanced in years, have all been preserved in life and health.

The missionaries who have gone from our midst to preach Christ among the far distant heathen, have enjoyed a considerable degree of health, and the mission itself, which owes so much to your zealous advocacy, is effecting the desired results.

These, Sir, are the grounds on which we this day offer you our sincere congratulations. These are the blessings for which we would this day express our gratitude to the Giver of all good.

It only remains that, in behalf of the young men of the congregation, I should put in your hands this testimonial of their affectionate regard, which we trust you will value, not according to its intrinsic worth, but according to the sincere affection which it is intended to manifest; and that, as their representative, I should wish to you, and yours, and all present, a happy New Year!

(From the New York Presbyterian.)

THE OPENING OF THE INQUISITION OF ROME.

BY A LATE ROMAN PRIEST.

"Ibi fletus, luctus et dolor inhabitat."

I was an eye-witness of the opening of the Inquisition of Rome in May last, and ask the attention of all Americans to what I have to say. O people! in this country, which you inhabit, there are Roman Catholic churches. Listen to me with attention, lend me the feelings of your hearts. I shall endeavour to destroy, as far as in me lies, any false impression which you may entertain respecting them, that you may be no more deceived by the false preachers of the Holy Gospel of Christ, by the hypocrite and Anti-Christian Roman Church. I have something to reveal to the civilized people of North America, and particularly to the worthy republican citizens of New York, in this happy place, where I enjoy the liberty which I hold most dear. You may derive profit from what I have to communicate.

In the year 1849, while I was in Rome, at the time when the Republic was in existence, the representatives of the people, partly in order to enlighten the minds of that nation, long debased by oppression, determined to set at liberty the persons languishing in dungeons, the unhappy victims suffering every kind of cruelty in that mansion of death. False accusations, unjust

suspicious, or the cruel caprice of him who claims the title of the Vicar of Christ, had condemned many an unfortunate brother to end his life in that abode of sorrow.

In the month of May, 1849, the great edifice of the so-called *Holy Office, and Tribunal of the Sacred Inquisition*, was opened, at the command of the Constituent Assembly and the Triumvirate which then governed Rome. An immense concourse assembled, and a great crowd entered. A great multitude of people passed through and examined it. I was among them. Let the reader accompany me, in imagination, while I guide him through that vast building.

We approach the magnificent portal. Here is a splendid staircase, which, in contempt of humanity, stands to claim our admiration. Having mounted these steps, we enter the grand hall of the *Tribunal of the Holy Office*. You may be struck with the architectural elegance of its execution. Of the three doors, two, on the right and the left, lead to the apartments over the Tribunal, the cells for prisoners. There are other staircases near the same doors, which lead to the cortili, or little courts.

Let us first enter this middle door. What a spacious and immense hall ! Observe how nobly it is adorned. Cast your eyes at the pavement, and remark the fineness of the carpet, on which have proudly walked the cruel lords of this mansion, the priests and Cardinals, whom we must hereafter for ever name the executioners, the murderers of poor humanity. In this superb hall are two doors, in the opposite walls ; and over that on our right hand is written :

"Chi entra senza permesso è scomunicato."

[Whoever enters without permission is excommunicated.]

By the door which opens on the left, you enter a large chamber, at the extremity of which is the *Tribune*, where the Cardinals seated themselves in judgment over their poor fellow-men. The footstools are all carved and gilded ; and the thrones are covered with rich and ornamented scarlet drapery. In front of these superb seats is the bar of judgment, formed with a bench, on which sat the accused. These were guarded by keepers, who, after the sentence, are to lead them to their fate. In this hall of justice, we observe four doors in the opposite walls. In the middle of the floor under each, with a refinement in the art of cruelty, are placed boards, so balanced on pivots, that whoever steps upon one of them, instantly drops into a deep pit, which seems to descend into the bowels of the earth !

What thoughts does the sight bring up to the imagination ! We see the poor, accused, innocent prisoners, first trembling and weeping before the Tribunal, then hear the sentence pronounced of many years of imprisonment ; then one is led across the hall, ignorant of the unseen danger. A man, a woman, or perhaps a young girl, approaches one of these doors ; treads without suspicion upon the small revolving plank. Instantly it turns—the victim falls into a deep chasm, apparently bottomless, and I believe near a hundred feet deep ! He is dashed upon the floor of a subterranean cell, scarcely five feet by eight in size, with bones broken, if not killed. There he lies, half dead, alone, in darkness. Not a ray of light, not a pillow, a covering, or even a wisp of straw is to be found, to lean upon, or to guard from the dampness and cold.

After the first terrible act of this tragedy had been performed, not till the following day, was any thing like compassion shown to the sufferer. A basket was then let down by a cord containing a light, and a little bread and water. If, after a little time, the prisoner took any portion of the food or drink, it served as a sign that he was not dead. Then, three days afterwards, the experiment was repeated ; but this was the last time, whether he was dead or alive.

Let us proceed in our examination of the building. The two doors, which, as I said before, lead beyond the Tribunal, bring us to numerous chambers,

used as prisons. There were confined persons accused of not attending mass, of not confessing within a certain time, of murmuring against the court of Rome, &c. We ascend from it, by the staircases near the same two doors, into the cortili, or little court-yards, the walls of which are injured, and apparently smoked. They are dingy with words written with charcoal; and every sentence we can read has something to fill the heart with pity or horror. Here is one of the court-yards surrounded by cells for prisoners, placed in three ranges, one above another. They are made very strong, with grated windows. They are not protected from the cold by glass, but open to the air; and the doors are so made as to admit the wind. The floors are made of bare earth. The walls are black, and laid without plaster. A sack of straw and a ragged coverlet are the only bed; and even during the coldest weather no fire is allowed. The food, for six days of the week, is boiled beans, without oil or butter, with a little bread and water. On Sundays they had four ounces of flour pasta, for soup, and three ounces of meat.

We pass that court by a door, and enter a giardinetto, or little garden, with three sides and three terraces, and surrounded with cells much worse than the former. And here we find two chambers, quite remarkable, and well fitted to excite attention, as they contain a new kind of torture. In one we may enter, and find only an oven. What can have been its use, in a place where they made no bread? It was heated for the purpose of forcing the wretched prisoners to confess, even when they had nothing that they could confess. If they communicated nothing, they were burnt to death. The second chamber contains a second oven, like the first.

In this little garden are two gates, by which is the descent to the subterranean apartments; and through these lies the way to the pits under the trap-doors, opening at the entrances of the hall of justice. Here we find a large cavern. Let us pass down to see the catacombs, and see the dear bones of our poor brethren, who have fallen martyrs under the empire of tyrants. You will shrink back and turn pale. The air is damp, chilly, oppressive and deadly: and the feelings are excited by the thoughts which fill the mind.

There we found a cave, a catacomb; and now a hole, at the bottom of which are bones and hair. It is a deep hole, extending above, up to the Hall of Justice. These are the remains of the bodies of our martyred brethren, who were left here to die. You will cover your eyes with your hands, and tell me you have seen enough. And indeed it is enough to tell to our other brethren, and to publish in distant nations. It will show what tyrants are capable of, and how they can oppress mankind.

Let us depart from this abominable place, and publish to all the world, that Roman priests are rapacious wolves, dressed in sheep's clothing. They are whited sepulchres, hypocrites. They pretend simplicity, but show themselves the oppressors and persecutors of the human race. Look at Italy, where the gospel should introduce civilization, peace and love. By their means it is filled with ignorance, error, slavery, tyranny, murder, war, poverty, superstition, idolatry and death.

O inhabitants of New York, and of the United States! in concluding this brief description which I have given of the Holy Office, or Tribunal of the Inquisition, I wish to put a question to you: Have you in your country places so terrible, punishments so severe and cruel, tortures so excruciating, or impiety so detestable, under the influence of your ministers, such as we have had to endure under the priests of Rome?

I conclude by saying, Be careful and vigilant, and do not suffer yourselves to be deceived by the Pharisaic priests of the Romish Church. Do you observe, O citizens of New York, what they do in this very city? First, they fill the heads of their credulous believers with a thousand superstitions and idolatries, and make them live in ignorance. Next, like blood-suckers, they

fix themselves upon them, until they have drawn the last drop of their blood, and after all they pretend to send them to the infernal regions. Do we not see that they carry on a lucrative traffic in their churches? They sell Agnus Dei for two shillings; a baptism costs three or four dollars; a little water one or two dollars. The contributions made in the churches every Sabbath, amounting to ten, a hundred, or sometimes, perhaps, a hundred and fifty dollars, do not satisfy them. Confession must come in to finish all. They say that, in order to be saved, they must perform pious works, that is, give masses for their souls, the souls of their deceased friends, and also the souls in purgatory. I ask you, O Americans! whether this is theft or not? Whether they are robbers or not? They sell the blood of Christ in the market.

I have only to add, that, wherever Romish priests have set their foot, have been brought in terror, despotism, tyranny, aristocracy, and, little by little, superstition, idolatry, ignorance, misery, slavery, wars and murders. Love, then, the Gospel of Christ; be faithful followers of his doctrines.

And let us pray the Father of lights, the Giver of every good thing, the Comforter of every heart, our Lord Jesus, that all minds may be enlightened, and all hearts may be inflamed with the knowledge of our duties towards Christ; that grace may be given us to learn His holy gospel, and all the human race may know it, and may obey it in such a manner, that, by the help of God, we may come into the unity of the faith, *unus ovile*, that is, one only body in Christ Jesus.

May God bless us and comfort us. Amen.

GIOVANNI TOMASO BALDASARE.

New York, Feb. 1st, 1850.

An Italian Evangelical Christian.

CURE FOR STAMMERING.—At a recent meeting of the Boston Society of Natural History, says a Boston paper, Dr. Warren, of this city, stated a simple, easy, and effectual cure of stammering, which is known to be generally a mental and not a physical defect. It is, simply, at every syllable pronounced, to tap at the same time with the finger; by so doing, the most inveterate stammerer will be surprised to find that he can pronounce quite fluently, and, by long and constant practice, he will pronounce perfectly well. Dr. Warren said that this may be explained in two ways—either by a sympathetic and consentaneous action of the nerves of voluntary motion in the finger and in those of the tongue, which is the most probable,—we know, as Dr. Gould remarked, that a stammerer, who cannot speak a sentence in the usual way, can articulate perfectly well when he introduces a rhythmical movement, and sings it,—or it may be that the movement of the finger distracts the attention of the individual from his speech, and allows a free action of the nerves concerned in articulation.

SYRIA.—An outrage has recently been committed on Lebanon, near Tripoli, at Eden, where the American missionaries procured a house to retire to with their families, during the summer heats. Immediately on their arrival, the Maronite population rose in arms, and compelled them to return the following day. This is an unheard of occurrence, but the Maronites in this district are the most intolerant in Syria, and particularly hostile to the English, because, they allege, they always take part with the Druses against them, assigning as a reason that the Druses and the Protestants are the same, and the Druses are under the British rule in India.

The Moslems at Tripoli have recently maltreated the Greek Catholics, and endeavoured to compel them to convey their dead to the grave upon donkeys, by way of humiliation, instead of being carried on the shoulders of bearers, as is customary. The Bishop was obliged to take refuge in the French consulate. The matter was referred to Beyrout and also to the Porte, and the Sultan has taken active measures to prevent a recurrence of the outrage. Twenty-six of the chief Moslem rioters are now at a detachment of troops from that place, having surrounded Tripoli and commanded the citizens to deliver up the chief rioters within twenty-four hours, in default of which they threatened to fire upon the town. The ringleaders were accordingly surrendered.

Foreign Missions.

LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, January 5, 1850.

REV. AND DEAR BROTHER,—We rejoice to hear that you are strengthening your stakes, and lengthening your cords at home, and we cannot but think that the additions of ministerial strength, and the openings of usefulness that have been made to our church of late, have all been granted by her great King and Head, as an approval of what our people have done to send the gospel to the perishing heathen. "They that water others, shall be watered themselves." "There is that giveth and yet increaseth." When the Lord has need of some men for the foreign service, and any are reluctant to give them, on the ground that there is work at home, and that sending them will weaken the church, we feel disposed to say, "O, ye of little faith, wherefore should ye doubt?" the ability and faithfulness of Him who makes the demand, to supply all the wants of His people, when they make an attempt to obey his *express command*? The foreign and domestic operations, if properly managed, can never clash, but must always co-operate with and support each other; for both are departments of the same great work, sanctioned by the same authority, and meeting with tokens of the Divine approbation.

I do not know that I could fill up this sheet to better purpose, than by telling you of some movements that are beginning to show themselves in this long benighted land, where principles, and habits, and customs have remained stereotyped for so many centuries, and all as the result of Christian instruction imparted by missionaries. When in the United States, I often told you that the scriptural and scientific education that had been, and was in the course of being imparted to so many of the Hindú people, was silently, but powerfully operating on minds that must soon be disenthralled from the shackles of a system that can never bear investigation—a system at variance with every principle of science and common sense, as well as the plainest facts of revealed truth. In some parts of India, a large and an increasing number of the rising generation are now fully convinced that Hinduism, in all its deformity, as exhibited in the shasters, cannot be defended. The light of science and religion, with which they have come in contact, has given them such a view of the glaring absurdities of Hinduism, and of its immoral and pernicious tendency in the community, that with them it is becoming a practical question: "Shall the religion of our fathers be for ever rejected as false and worthless, or shall it be reformed and modified to suit the increasing light and spirit of the times?" Many of the better educated young men—especially such of them as have obtained their instruction in government schools, where the Christian religion is excluded—to whom the grossness of idolatry is disgusting, but who are still far from the kingdom of heaven, and unwilling to take up the cross of Christ, or to suffer for righteousness' sake, are disposed to adopt the latter course—that is, to attempt a reformation of idolatry! To attempt it, without any recognition of any other standard of truth than their own judgment, or sense of propriety in religious matters! Lamentable as it is, to see men thus groping their way out of the gross darkness of heathenism, and still unwilling to receive the true light of Divine revelation, yet it is, on the other hand, encouraging and gratifying to notice such evidences of a growing

dissatisfaction with the superstitions of their fathers, and of a desire after a purer system. The following, taken from a native paper, the production of a Hindú, of the class referred to above, will show you the progress that light is making in some minds, and afford you a specimen of the opinions entertained by many who have been cut loose from the trammels that still bind the masses:—

“The times demand a reformation of the Hindu religion, as indispensable to the welfare of this people. I cannot but deem it advisable, in view of the abounding ignorance and folly, that a number of those, truly interested in the prosperity of the country, should come together for the purpose of entering on this work of reformation. One obvious advantage they would enjoy; namely, the approbation of the government. Why should a handful of ignorant Brahmins and Pundits frighten us from this work? They have long held a great sway; and will be ready to exclude from caste any one that may oppose them. But what is caste? A great number of people combined together constitute a caste; while a man who stands by himself is out of caste. The Seiks were originally out of caste, until by their increase they became an independent caste. Those who embraced the Christian religion in its origin, were in a like manner stigmatized; but afterwards, their numbers increasing, it happened that instead of being out of caste, it was those who had stigmatized them that were so. Some time after this religion had obtained vogue, it declined very greatly; whereupon there arose a certain Pundit (Luther) who reformed it, though not without a great outcry on the part of many. But when there were people enough of the reformed faith, so that they could have marriages, &c., among themselves, then they cared but little for their benighted opposers. Revisions of the shasters are, at times, necessary. The religion which relates to God is alone unchangeable. Let not those who desire the good of their country trouble themselves much about the question, whether they will be immediately joined by the masses or not. If, after the promulgation of the reformed religion, two or three hundred adopt it, soon many will flock to them. Many perceive the necessity of reform; but suppose the thing impracticable. The principal features in the reformed religion are these:—1. All are to practise the sincere worship of God. 2. They must regard the interests of their neighbour as their own. 3. All rites, except those connected with the investiture of Brahmins, with marriages and burials, are to be done away. 4. In all religious ceremonies, the language of the people is to be used. 5. Let every one be free as regards the externals of religion, to act, to speak, to write as he will. 6. In matters of religion, and in the affairs of life, the authority of men and women must be equal. This would sanction the marriage of widows and adults. 7. Morality is to be esteemed over religious ceremonies. These latter are now held to be of the most account, but they must cease to be so. Women must not think they can make amends for their transgressions by circumambulating the pipal tree. 8. The use of unmeaning sentences to be abandoned. 9. No class to be treated with contempt; no pride of caste retained. Kindness must be shown to all alike. 10. The love of one's country is to be cherished, and her prosperity aimed at. 11. Let every one pursue the occupation that suits them. 12. Virtue and merit, and not birth, are to be the foundations of social distinctions. 13. The authority of the subjects must be above that of the rulers, and the welfare of the ryots (farmers) is to

be secured, even by violence, should that be necessary. 14. The commands of the sovereign are to be observed, as also the inspired decrees of God. 15. Knowledge and wisdom are to be sought after by all; and men are to be unceasingly engaged in consoling the afflicted, giving medicine to the sick, instruction to the ignorant, and money to the poor according to their ability. 16. Lastly, All are to make truth their standard; and all practices contrary to truth must be abandoned. The truth of science must be unremittingly pursued and published; and all are to be equally free to pursue these acquisitions.

"I have it much upon my heart to write a book concerning these particulars, with the laws of their application, and illustrative examples. From the Gíta,* I would take the statement that there is but one God, and that He alone is to be worshipped;—a statement frequently and plainly made. If the Puráns† are found irreconcilable with this, then let the Puráns go. We want only what is good. Let the Vedanta‡ pronounce concerning caste. The Risbis§ have written, after their own fancy, a great many works, none of which can be adopted as satisfactory; but there might be a book compiled from all, exhibiting a pure morality, and pointing out the course of conduct to be observed by those who embrace this reformed religion. This book they should regard as their shaster, and in all things conform to it. Certainly a work of this kind would have a stronger claim to regard, than the work of an individual Risbi, who had barely his own ability to rely upon, or than the works of all such. Let but one or two hundred persons renounce their various distinctions, and assume the name of *Reformed Hindús*, and soon great numbers, seeing the superiority of their religion, will join them. Here, when a girl is left a widow, instead of consorting with some dissolute person, she will come into this community and marry. Thousands will do it; and all, who in various ways find themselves thwarted and hampered by the existing religion, will embrace the reformed religion. When this shall have gained the ascendancy, then whatever needs to be done we can do. Unless this course be adopted, we shall not be able to escape from the evils springing out of the corrupt religion of these times. Gradually, as the course of things will admit, all should shake off the follies of the shasters. Let there be a commencement made. Many are waiting for it. The Brahmins hold the Mahárs (low caste) in contempt, and will not touch them. But these Brahmins are fools—they will not understand; therefore I suggest the course mentioned above."

The above is very interesting, as an evidence of the feelings that now extensively prevail in the minds of educated natives. They are on the point of cutting themselves loose from all the claims of caste and superstition that have bound them. Though not recognising the Scriptures of truth, it is easy to see that much of that truth has come in contact with their minds in some way. They still require some man to guide them to the knowledge of the truth, and above all, *the Spirit of truth*, to open their blind eyes, and turn them from darkness to light, and from the power of Satan unto God. Will not Christians care for their immortal souls, and pray for a blessing on our labours?

Affectionately your's in gospel bonds,

J. R. CAMPBELL.

* One of the Shasters.

† Another of the Hindu Shasters.

‡ The first of the Shasters, often denouncing caste. § Writers of the Shasters.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, Feb. 6th, 1850.

When I closed my last letter, our faithful and devoted old catechist, John Coleman, was very weak, and his health apparently declining fast; but he was without pain or disease of any kind. On the 12th of January, his spirit, ripe for immortality, was released from its earthly tenement, and, I doubt not, is now mingling with the redeemed before the throne above. He was one of the most pious and consistent men I have seen in India. He spent more than forty years in the Indian army, was in the front of many hard battles, and had many hair-breadth escapes. He had risen to the rank of Drum-major, and obtained a pension when we became acquainted with him in 1838—then about fifty-five years old. In 1814, he was brought to a knowledge of the truth, and embraced Christianity. His conversion was very decided in its character, and his future conduct was very consistent, and such as adorned the profession which he made before the heathen. His happy countenance was an index to the peace and joy and hope which reigned within. At an early period in his Christian life, he felt a strong desire to be making known, as far as he had opportunity and ability, the preciousness of the Saviour he had found himself, and in this good work he spent the greater part of his leisure time for many years before he left the regiment to which he belonged. In this way, I found him engaged among the drummers in Kamal, when, in January, 1838, I went there to address the temperance society in the regiment. He was accustomed to hold meetings on the Sabbath and other days of the week, with those that were ignorant and out of the way, and it was surprising with what dignity and fluency, and with what accuracy and unction, he could expound the Scriptures, and apply them to the consciences of his hearers, both in the Uóódú and Hindí languages. Trusting that it was his desire and intention to spend the rest of his days in this labour of love for the salvation of his countrymen, we gave him an invitation to join us at Saharanpur, and proposed to add a sum to his pension, to enable him to live sufficiently comfortable. He cordially accepted the offer, and came to us shortly afterwards; since that time, his labours at this station have been abundant, and highly useful and acceptable. Every native who knew him appeared to respect him, and this was strikingly manifested by the number that attended his funeral. In the English school—in the Orphan school, in former years, and daily in the bazaars of the city, he might be found in his place, labouring to bring the heathen to a knowledge of the truth as it is in Jesus. His labours were labours of *love*, and, hence, they were performed with cheerfulness. He was mighty in the Scriptures, and perfectly sound in sentiment. It was evident to all, that he spake what he knew and felt to be truth—what he had experienced of the grace of God in his own soul. He appeared to have no doubts of his interest in Christ, and no fears of death. When conversing with him on this subject a day or two before his death, he said, “No, no, my soul is safe; my Saviour is faithful and precious, and He has taken away the sting of death. All my anxiety is concerning my daughter,” (an only remaining child about fourteen years old;) “may she become a true Christian.” The closing scene was peace. He slept in Jesus. Thus lived and died a devoted Christian in an humble sphere of life;

but one whose labours in the cause of Christ among the heathen will not be unrewarded by the Saviour—one who will “shine with the brightness of the firmament, and as the stars, for ever and ever,” and one to whom we could point, when his eyes were closed in death, and say to all around, “Behold, an Israelite *indeed*, in whom there was no guile.” We shall miss him greatly at the station, as he was one of the most faithful of the few native assistants that the Lord has raised up to labour for the salvation of their countrymen. But we hope that others will come forward to the “help of the Lord against the mighty.”

Our new church is now three feet above ground, and will go on rapidly. Our friends in this country have already given us two thousand six hundred rupees towards the building, and we expect before a year that the receipts will amount to four thousand rupees. It is to be very substantial—all of hard bricks, and also very neat. We will give you a drawing of it for the magazine by and by.

Money has been collected long ago to build an Episcopal Church at this station; but as yet, no one has had sufficient zeal to move in the matter, and there the thing rests. They all say that we Americans are a go-ahead people, and can accomplish any thing. It surprises them to see how we are carrying forward this enterprise. The natives also seem to be fully convinced that the Padri-sahibs are not to be beaten off the field, but that we are determined to assert the claims of Christ, in opposition to the abominable idols that have so long been worshipped by them and their ancestors. We will soon have two fine churches to frown down upon the impure temples of the heathen, and the mosques of the false prophet.

The City Church is generally pretty well filled every Sabbath, and beneath its portico on week days, large numbers sit to hear the truths of the gospel. Though not favoured as yet to witness the heathen turning to the Lord, we rejoice in having such access to their minds by preaching, and the distribution of the Scriptures, able to make wise unto salvation. We are sowing in hope, and I doubt not but the harvest will be reaped, though patience be long exercised before it be obtained. O for an outpouring of the Spirit from on high, and the early and latter rain, to make the seed vegetate and come to perfection!

We are all in excellent health, and as happy as possible.

Yours affectionately, JAMES R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE, DATED

Saharanpur, February 5th, 1850.

Another year has commenced to unravel the mysteries of futurity since last I wrote you, and you will no doubt be desirous to know a little of what may have happened to us since the year commenced. Early on the morning of the 1st of January, the members of our little community assembled at a spot on the Mission Compound. It was a cold morning; don't startle when I speak of cold in India. The thermometer was a little above 40° Fahr.; yet so cold was it considered, that warm shawls were closely wrapped around the ladies, and thick American winter coats were buttoned closely upon the men. The little group gathered round in solemn silence to witness the laying the foundation brick of a Christian church. It was the act of an instant; yet to describe to you our appreciation of its importance would be difficult.

Here was the commencement of a place in which, we trust, for generations yet to come, the lamp of gospel truth will be kept burning, to illuminate the path of life to the benighted heathen and the bigoted follower of the false prophet. I believe God will hear the prayers offered up that morning, for I think they were offered in faith. There was no demonstration like what is sometimes customary at the present day in Great Britain and America, on such occasions, nor even like what the Jews manifested when the foundation of their Temple was laid by the hands of Zerubbabel; yet we trust we had the presence and blessing of the New Testament Zerubbabel, in whose name we have founded this house for his service, with confidence that *He* will bring forth the headstone thereof with shoutings, crying, *Grace, grace* unto it. Such was the commencement of our new church, which is now rising rapidly. It will be a building of a very substantial character, and hold a large congregation. The greater part of the funds necessary for its erection has been collected in this country from English gentlemen, and we hope its entire expense may be defrayed in this way. We wish to leave you all the available funds you have for the purpose of sending out more labourers into this harvest. Mr. Campbell is the architect; and you know his talent in this department is of no ordinary character. There is perhaps no man in India who can do more work with the same means than he can do.

I will now, if you please, conduct you to another scene on the evening of the same day. Fancy yourself at Saharanpur, approaching the Mission Compound from the direction of the city, about 7 p. m. The moon shines with a faint, glimmering light, through the eastern groves, and casts long shadows upon the opposite lawn. The mission houses are visible in the distance; a little farther, and the eye rests upon a lowly thatched roof issuing from behind the thick foliage,—it appears lighted up. An unusual concourse of people seems to direct its course thither. The sound of horses' feet, rapidly approaching, falls upon the ear. Carriages roll along with gaily dressed ladies and gentlemen, and draw up before this humble door. On entering the avenue, and approaching close to the place of concourse, a stirring scene presents itself. The house is brilliantly illuminated with wall shades and globe lamps, the latest American improvement, and finished by the master hand of Cornelius. The benches are crowded by a large assembly,—some in front showing the true Anglo-Saxon form—others of a darker race, but claiming a European descent—and others of swarthy hue, the sons of the soil, all assembled to grace the occasion.

In the front of the audience, and on an elevation, are placed tables, on which are set out to the best advantage a great variety of philosophical apparatus. &c., &c., with the evident intention of affording amusement, and, at the same time, instruction to the assembled crowd. Behind these tables might be seen persons arranging the instruments until the assembly should be complete. Above their heads, on the inner wall, is suspended a large map, and to the one side an elegant time-piece,—the appearance of which, with many other things present, draws the mind irresistibly towards the land of Columbus. The business of the evening commences, geography and astronomy are briefly touched upon, and some of their principles illustrated by the globes and orrery. The mechanical powers next act their part in the limited scale of a mimic apparatus. A tiny *steam engine* boasts the wonders of its spe-

cies in the far West. Pneumatics and hydrostatics are in turn investigated. A crystal fountain plays upon the table. Bladders burst with a loud explosion. Strong men spend their strength upon the *air* in the vain endeavour to disengage the *Magdeburg* hemispheres, and many other effects of the combined powers of air, water, &c., are exhibited. Now pass in quick review a variety of little experiments in electricity and magnetism. Hearers listen with partial incredulity to the marvellous accounts of these subtle agencies. That the lightning of heaven should be converted into a post-boy, seems hard to believe. The wonders of the West now astonish the people of the East. European and Asian are alike anxious to witness some of its effects. Experiments illustrative of these are entered upon; some succeed, and others fail. Circles are formed of inquisitive ladies and curious gentlemen to test the truth of its telegraphic properties, and try how it acts on the animal system. Shouts of laughter and shrieks of females attest the success of that buzzing little instrument that stands before them. To this succeeds a total change; bright lights are extinguished, total darkness now prevails, and it is impossible to tell whether your neighbour be an Englishman or a Hindu. Presently a circular light is reflected against a white surface, and there appears a magnificent chromatropic figure emblazoned by the name of Washington. View succeeds view, each accompanied by a brief explanation, till the store of subjects appears exhausted, and the scene closes. The light is again introduced, the audience thanked for their patience and attention throughout, and the whole is dismissed. The majority go away with expressions of delight and astonishment at what they had heard and seen, while some of the more curious remain to examine more minutely the instruments exhibited.

Such you will consider a rather lengthened description of the manner in which we spent the first evening of the new year at Saharanpur. The above exhibition was intended chiefly for the benefit of the school boys and their friends, but the invitation was extended to the Europeans and their friends also. The admission was by ticket, and the number limited, yet many more came than could be accommodated in our little church; and the verandahs were crowded with a dense throng unable to gain admittance. How would it rejoice our hearts to see the same anxiety manifested to hear the simple gospel. Alas, men prefer any thing to the story of all others the most astonishing—that of redeeming love. We think, however, an occasional exhibition, such as the above, is highly useful among this people; for their scientific notions are as false as their systems of religion, and intimately connected with them. An evening spent in this way also gives pleasure, while it brings to remembrance scenes of old, and connects us for the time with the things of other lands. Had you been with us that evening, I am sure you would have enjoyed it as much as we. Our philosophical apparatus is not very extensive, compared with that of some missions, yet we have no reason to complain. You have not neglected us in this respect, yet we still want a few things more. I intend to write some of my young friends soon on this subject, and see whether they will not send us out what we want. I am happy to say that our school is now nearly as full as ever, and evidently more prosperous. The more advanced boys study with great assiduity; they remain in the school till 9 o'clock at night from 7 in the morning, with the exception of the time of bathing and eating.

We are all at present in excellent health, and attending to our usual duties. Remember me to all old friends, particularly the students. I hope there are some of them looking India-ward. We cannot tell how soon some of them may be called upon to come here. I think it would be the duty of the church to send out the first man who offers of the proper stamp. If any one is contemplating this work, I would be glad if he would write me, and I would do all in my power to supply him with information.

John Coleman, our old Catechist, a most exemplary man, died about three weeks ago. His death is a great loss to us, as his example was invaluable before our Christian people. He died in faith, and we believe is now enjoying the "*inheritance*," a very strong "*earnest*" of which he here possessed. We were all deeply affected with the news of Dr. Black's decease. No one who has ever seen and heard him but must think of him with reverence. He is now doubtless enjoying that happiness he took so much delight in describing to others. Oh, that our latter end may be like his!

Editorial.

The present number of the Banner was prepared while the Editors were absent at Synod, although its publication has been delayed till their return, which will account for the lateness of its appearance. The minutes are now in the hands of the printer, and may be expected about the middle of the month.

LATE MEETING OF GENERAL SYNOD.

We have space merely to mention that the late meeting of our General Synod was of a very agreeable character. The attendance, both of clerical and lay members, was unusually large, and much important business was transacted. The case of Rev. W. Wilson, which came up by complaint and protest against the Pittsburgh Presbytery, was disposed of by pronouncing the action of the Presbytery, in receiving Mr. W., to be null and void, and declaring that he was not to be considered in connexion with the Reformed Presbyterian Church. Measures were taken for establishing a Mission in California and Oregon, and other arrangements made which will have an excellent tendency to advance the welfare of the Church at home and abroad.

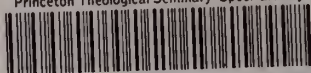
The publication of the Address, found in a preceding part of this number, has been postponed from time to time for reasons which will readily occur to those who can appreciate them. It has been thought, however, that the expression of sincere and grateful regard to the kind friends on whose behalf it was presented, and to the highly esteemed brother, Mr. J. W. Faires, by whom it was written, required its appearance. It may be added, that the meeting referred to was of a very agreeable character. The teachers and pupils of the Sabbath School, with a large number of the members of the congregation, were present, addresses were made by both the pastors, Rev. Messrs. McLain and Nevin, and others, while the interest felt by the youth was expressed by a Resolution presented by one of the pupils of the school. The exercises were deeply interesting, and well calculated to cherish and increase the Christian love which they so happily manifested.

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